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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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EVOLUTION OF COMMUNITIES.

XI.

We have compared the building of a Community to the construction of a railroad, and shown that a Community rightly begun can build itself, just as a railroad can after its first mile is made and an engine and construction-train are put upon it. But our comparison need not end here. In their practical working, the two institutions have many things in common; and we may get excellent hints for harmonizing the various businesses and internal relations of a Community by studying the regulations which experience has taught railroad companies.

We observe, in the first place, that it is of the highest importance that the different parts of a railroad organization should not interfere and embarrass one another. Every man must understand his particular function and so discharge it as to insure the harmony and effectiveness of the organization. There must to this end be thorough subordination—each recognizing his superior, from the flag-man to the president—and complete differentiation of all their functions. All this is true of a Community. Again, besides subordination, differentiation and a purpose on the part of all to work for the best interest of a railroad, its superintendents, in order to avoid collisions, confusion, unnecessary delays etc., must have power to enforce many specific rules, such as relate to the arrival and departure of trains, the precedence of trains, their passing each other at definite points, their rate of speed, etc., etc.; otherwise there would be unbearable confusion and inconvenience and dangers multiplied a thousand-fold. Communities have to institute many similar regulations, and empower their superintendents to enforce them, in order to secure good order and the harmony of all departments.

Collisions are to be absolutely avoided on a railroad. No matter what the rules and rights of a conductor may be, if he sees a collision threatening he is bound to slacken the speed of his train or stop it or even make it go backward. Whatever wrong he may suffer, or whatever the fault of the conductor of the opposing train, the interests of the road must be protected from all smash-ups. Just so in Communities: their harmony and prosperity are paramount to all individual rights, and those who have those interests most at heart will most carefully avoid collisions, sacrificing, if need be, their own personal interests and rights. And here it may be remarked, that a collision in a Community is a more serious matter than one in a small family, just as a

collision on a railroad is more serious than one occurring on a common road. The destruction in both cases is determined by the momentum of the colliding bodies, which is measured by the product of their weight and velocity. The velocity of a moving train is much greater than that of a carriage as commonly driven, and between the weight of the two bodies there is an enormous difference; and it is no wonder that the results of collisions in the one case are so much greater than in the other. So, too, the forces called into play by the close association of Community life are great as compared with those of the ordinary family, and acquire a tremendous momentum; and a collision which is of such a nature as to enlist the interest of the entire Community, may be as disastrous as that between two railroad trains. Then, further, it is to be observed, that a principal cause of the liability to railroad collisions is that the trains are confined to one or two sets of rails, instead of having a broad surface to travel on, as common teams have. The liability to collisions in Communities arises from a similar cause, on account of the closeness and complexity of the way of living. Still it is possible to avoid collisions in the one case as in the other; and these simple rules will go far toward securing this result:

1. Thoroughly understand what trains have the "right of way" in preference to yours, and carefully keep your true place on the line according to directions.

2. Go slowly whenever and wherever directions fail and collisions are possible.

3. Get by heart this important principle, that the interests of the road must be kept supreme over all individual interests, claims, rights, etc.

Properly-constructed and well-equipped railroads, with such regulations, may reduce collisions to the minimum, and the same is true of rightly-organized Communities. First secure the right kind of material; second, the true spirit of organization, and then adopt such regulations as will secure thorough subordination and thorough faithfulness to the general interest; and Communities may be evolved to any extent. Speed the work!

DON'T STOP THE TRAIN!

THE Sociological philosophers are truly discouraging. Spencer does not recognize the possibility of rapid changes in society. Humanity, he says, has reached its present anarchic condition by ages of evolution. It will take other ages to make man an altruistic being, fit for a scientific form of society. Permanent changes in social conditions can be effected only by processes similar to those by which light falling on a crystal can change its molecular arrangement. "Before a unit of ponderable matter can have its rhythmical movements so increased by successive etherial waves, as to be detached from its combination and arranged in another way, millions of such etherial waves must successively make infinitesimal additions to its motion. Similarly, before there arise in human nature and human institutions changes having that permanence which makes them an acquired inheritance for the human race, there must go innumerable recurrences of the thoughts and feelings and actions conducive to such changes. The process can not be abridged, and must be gone through with due patience."

Fourier, or at least Brisbane, his chief apostle, also discourages all present hope of realizing the glories of the new order of society they so eloquently describe. Generations must pass before any one will enter the promised land. Nothing can be done until the laws of social organization are understood; but nothing has been developed in Social Science since Fourier's time; and "the only men who have undertaken to elaborate a regular system based on principles are Comte and Spencer; and their theories are worthless." The system of St. Simon was the creation of his own brain, artificial and arbitrary, and doomed like all of its kind. The other systems that have been elaborated, like Owen's in England and Cabet's in France, "are all empirical creations of the human mind, speculating upon the vast

problem of society without commensurate guide—with-out chart or compass." Past experiments count for nothing; future experiments will only end in failure unless those engaged in them understand and embody the laws discovered by Fourier—laws of which the thousands who were deluded into Associations and Phalanxes thirty years ago were totally ignorant, and which the common mind seems unable to comprehend, and which indeed can not be discovered by observation and induction.

What a discouraging outlook! How hopeless, in the presence of such philosophers, seem all strivings after new social conditions; how foolish and Utopian all the fair visions which have inspired the noblest souls of the present and past generations! For our part, we are not prepared to accept these dismal views as expressing the whole truth. We do not believe the laws of social harmony are so difficult of comprehension, nor that the social progress of mankind is wholly explained by the slow processes of evolution, nor that it is useless for the present generation to expect to enter the promised land. We are sure that they can at least *begin* to enter it, and that it is right to encourage all men to travel that way. We are in favor of moving cautiously on the new railroad, but our philosophers would stop the train altogether; for men require greater inducement to action than they offer: they require the hope of improving changes in their own condition or in that of others not far removed. The old motto of the *Harbinger* made men feel that the grand concert was about to begin, and that they might take part in it: "All things at the present day stand provided and prepared, and await the light. The ship is in the harbor; the sails are swelling; the east wind blows; let us weigh anchor and put forth to sea!" We think this motto more nearly expresses the truth than the philosophies which discourage all present hope. To-day, as at no past day, "all things stand provided and prepared" for social reorganization, and invite a forward movement. By this we do not mean that the mass of mankind are prepared for any close form of association, but that a part of it is so prepared, and a larger part than at any previous day.

And right here we will call attention to what appears to us to be the grand defect in the generalizations of Spencer, Fourier and Brisbane. They are too sweeping, too comprehensive. They do not make sufficient account of the different *grades* of development which always obtain. Spencer shows conclusively that existing social institutions "are about as good as existing human nature allows," but he takes the average condition of human nature in a nation or class as the basis of his reasoning. He admits that here and there organizations of a superior type have achieved encouraging success, but the admission is only incidental, and does not modify the general course of his argument. So Fourier and Brisbane make little note of the transitional and exceptional developments in society. Their divisions and subdivisions are clean cut. Thus in the late work on "The Theory of Social Organization" four phases of civilization are described; and the announcement is made that humanity has already traversed the third phase, and that it is about to enter the fourth phase. The truth is that humanity, taken as a whole, *is in all the different stages of development at the same time*; that all degrees of progress exist now in different nations and different parts of the world, from the lowest human-animalism up to the link that connects with heaven. True, the whole chain is a unit and the upper end can not move without moving all below it; but it must not be forgotten that there *is* an upper end, and that the most important question is, How far has it got along? We see and know that it has got along far enough to enter absolute Communism; and this proves that the degrees immediately below it are nearly ready to enter Communism, for there is no break in the connection. In fact, it is seen that link after link of the chain is actually entering, or struggling to enter, the various subordinate departments of Socialism, such as coöperation, joint-stock association, etc. And even in

respect to the lowest links of the chain, those reaching down to barbarism and animalism, their condition and prospects are more encouraging than they would be if they were *alone*, struggling up through long ages into civilization; for their progress and future are determined in part at least by their connection with the upper links of the chain. Japan, for example, has not got to work out all the problems of civilization by herself. That would take her thousands of years. But she adopts off hand the institutions of Western nations, and is likely to take steps in a single generation which by the slow processes of evolution would have required ages. This single illustration shows that the long periods of Spencer and Fourier may be jumped by the lower degrees of civilization, if they are teachable and receptive to the discoveries of the more advanced degrees; and if they are not teachable and receptive they will of course perish, on the principle of the survival of the fittest, or on the principle of the day of judgment, which is only a summary and rapid application of the principle of the survival of the fittest.

So much for the law of progress in this world; but the same view opens wider when we look into the spiritual world. Spencer and Fourier and most of the other Sociologists see no help in that direction. But the fact is, that the new forms of society which have best promise of a long life, trace their origin to that world; and we may be sure that another long chain of progression exists in that world, which takes hold of the chain in this world, and helps it by methods similar to those by which Japan is so rapidly advancing in the essential conditions of western civilization. We conceive of humanity, not as a series of superimposed strata of dead materials, having no connection by which changes can be propagated from those above to those below; but rather as a pyramid of living and associated nations, whose broad base is in this world and whose apex is Jesus Christ in the invisible world. We know that he and a nation with him have entered into absolute Communism, and that the society they represent stands related to the highest civilization of this world as that does to the civilization of Japan. We state this not in the way of argument, but because it can not be fairly omitted in giving the grounds of our hope, that the social millennium is not so far removed that men at the present day can not reasonably labor for it with the expectation of participating personally in some of its manifold blessings. We accept all that Spencer and the rest of the philosophers have to say in proof that long periods of slow preparation are indispensable to great changes; but we insist that the *slow processes do not necessarily continue to the end*; that they may be followed by rapid transformations, like that which Japan is now undergoing, after its ages of slow development; or like that which takes place in certain species of plants, which, after long periods of preparation, suddenly burst into inflorescence, filling the air with fragrance, and delighting with their beauty all beholders. We think humanity is about ready for its flowering period; that its thousands of years of slow evolution, which have been years of preparation, are to culminate soon in such radical changes in human relations as will make a new world; and in fact, we see abundant evidence that this glorious transformation has already begun.

SOCIAL SCIENCE.

THE FOUNDATION ON WHICH IT SHOULD REST,
AND THE METHOD OF ITS STUDY.

BY ALBERT BRISBANE.

VII.

In my last article I spoke briefly of the laws of the first class. In the present I will touch upon those of the second class. This division of nature's great system of laws is made dogmatically, it is true,—as if I was certain of its absolute correctness; but it is presented, I will repeat, simply as an hypothesis, although assumed as a truth and set up as a basis on which to proceed in this complex field of inquiry. I await rectification from any quarter from which it may come.

According to my analysis, the laws of the first class govern the phenomena of the *inorganic* world: those of the second class govern the phenomena of the *organic* world. Such is my primary distinction of the two worlds. The infinite whole in which we live appears to be composed of two fundamental principles: a Static, passive, inert, material principle—the substance through which universal life manifests itself, and a Dynamic, active, creative principle which moulds and fashions the Static, expressing itself through it. In the Static principle I include not only matter but the forces associated with, and operating upon it. They are the agents and servants of that as yet unknown Power in the universe

called Spirit, Soul, Mind,—a Force capable of organic combination and hence of creation, or the evolution of new forms and organisms. I designate this as the Dynamic Principle: I mean the Spiritual Dynamic.

The laws of the second class may be defined as the Laws of universal distribution, classification and combination; and as these are the primary processes or conditions which enter into organization, they may be termed the *organic* Laws of creation: or, again, as order and harmony are in all departments the result of organization, they may be designated as the laws of universal Order and Harmony.

Since this subject of organization and its laws is involved in entire obscurity we will first approach it from the practical side. By examining into organization in man's sphere of action, we shall be able by a study of its phenomena to rise to the laws governing them. Organization, fundamentally considered, is the sum and result of a proper distribution, classification and combination of elements, parts, members, organs, entering into and constituting independent, self-sustaining and self-acting wholes capable of fulfilling some given purpose, end, function or destiny.

We observe in nature vegetable and animal organizations into which it is evident these conditions enter, since they are but combinations of elements and parts so planned and ordered that they possess independent life and action and are capable of performing some function in the general economy of creation. Upon the same principle, a machine is but a combination and adjustment of parts (wheels, springs, levers, cranks, pistons, etc.), resulting in a mechanical organization capable of performing a given mechanical work. A house or edifice is an architectural organization; a musical composition is an organization of sounds; a science is an organization of perceptions and conceptions—of observations and ideas; an army is an organization of trained and armed men distributed in companies, regiments, brigades, etc. These different kinds of organization are variously distinguished as organisms, mechanisms, constructions, compositions, sciences: but at the bottom they are one and the same; namely, a pre-calculated distribution, classification and combination of parts with a view to the attainment of a given end. Into these, as into all other organizations, there enter *some* or *all* of the following conditions: mathematical, geometrical and mechanical calculations, regulating number, form and force; distribution, classification and combination; ratio and proportion; balance of component numbers; division into centers and wings; arrangement of pivots and transitions; subordination of details to wholes, and of the latter to ends and functions; cause and effect; plan and design; progressive organization from the germ to the completed thing—called evolution; the adjustment of the relations of matter and force, etc. I speak of these conditions in as simple language as possible, in order to convey some idea of the nature of organization abstractly viewed. Under each condition there lies a law governing its phenomena. There, for instance, is the law of numbers, the law of distribution and the law of classification; all three of which have been recognized and studied, though they are as yet but partially understood. The law of numbers, alone, were it fully developed, would explain the existence of certain fixed numbers in all organized things, and would serve as a guide in comprehending all questions of numerical relations. It is through these laws of the second class that the human mind is to be initiated into a knowledge of the entire plan and order of the universe, and the theory of universal functions and destinies.

Having thus maintained the necessary existence of a system of organic Laws in creation (Laws which are to be inferred from the organic phenomena everywhere visible to us), the next point to be considered is the Source of these Laws. What are they in final analysis? In essaying to answer this question we shall be aided by a preliminary study of organization and its laws in man's sphere of organic action. From a basis thus laid in the known we may rise to the unknown, to organization and its laws in the sphere of the universal.

In the human sphere of organic action, as we well know, organization can only be effected by those modes of mental activity called Thought, Calculation, Reasoning; *i. e.*, by a power capable of self-conscious thought. This power in man is called MIND. In final analysis organization is the work of mind and is the expression of its mental activity. This mind plans, arranges, co-ordinates and combines, that is to say it organizes. Planning, arranging, etc., are special operations entering into the synthetic one of organizing. Not the simplest article in human construction can be produced without

the organizing power of mind—the exercise of its modes of activity, planning and combining. In all the organizations of man, therefore, the six following operations must take place:

1. The analysis of the parts constituting the new organization; which operation comprises the perception of differences, of dissonance and individuality.
2. The comparison of parts as regards their various qualities and properties.
3. The combination of parts when they have been duly analyzed and compared; which operation comprises the perception of similitudes, accords and collectivity.
4. The exercise of reasoning on Cause and Effect; which implies the holding of two terms in view in order to determine their mutual relation and influence, and their sequence.
5. The adaptation of means to ends, effected by the conception of a plan serving as a synthesis and guide, to which the parts are subordinated and made to conform. This operation involves the joint action of synthesis and analysis, of generalization and specialization.
6. The conception of a purpose or function to be performed by the organization, to which it must be adapted. This implies the pre-creation, in the mind, of a plan or model,—the ideal guide in practical organization. The plan, in fact, is the abstract germ of the organism.

The six mental operations necessarily suppose the existence of a self-conscious mind, capable of analyzing, comparing and combining; planning and ordering; calculating cause and effect; adapting means to ends, the parts to the whole and the whole to its destined function. They imply, in brief, a mental organism capable of creating objective organisms in its own image.

Our next step will be to inquire into the nature of Mind.
(To be continued).

"UTOPIA, OR THE HAPPY REPUBLIC."

A PHILOSOPHICAL ROMANCE.

"Thus though the rabble of mankind look upon these, and all other things of this kind, which are indeed innumerable, as pleasures, the Utopians on the contrary observing that there is nothing in the nature of them that is truly pleasant, conclude that they are not to be reckoned among pleasures; for though these things may create some tickling in the senses (which seem to be a true notion of pleasure), yet they reckon that this does not arise from the thing itself, but from a depraved custom, which may so vitiate a man's state, that bitter things may pass for sweet; as women with child think pitch or tallow tastes sweeter than honey: but as a man's sense when corrupted, either by a disease or some ill habit, does not change the nature of other things, so neither can it change the nature of pleasure.

"They reckon up several sorts of those pleasures, which they call true ones: some belong to the body, and others to the mind. The pleasures of the mind lie in knowledge, and in that delight which the contemplation of truth carries with it; to which they add the joyful reflections on a well spent life, and the assured hopes of a future happiness. They divide the pleasures of the body into two sorts; the one is that which gives our senses some real delight, and is performed either by the recruiting of nature, and supplying those parts on which the internal heat of life feeds, and that is done by eating or drinking; or when nature is eased of any surcharge that oppresses it, as when we empty our guts, beget children, or free any parts of our body from aches or heats by friction. There is another kind of this sort of pleasure, that neither gives us any thing that our bodies require, nor frees us from any thing with which we are overcharged; and yet it excites our senses by a secret unseen virtue, and by a generous impression it so tickles and affects them, that it turns them inwardly upon themselves, and this is the pleasure begot by music. Another sort of bodily pleasure is that which consists in a quiet and good constitution of body, by which there is an entire healthiness spread over all the parts of the body, not alloyed with any disease. This, when it is free from all mixture of pain, gives an inward pleasure of itself, even though it should not be excited by any external and delighting object; and although this pleasure does not so vigorously affect the sense, nor act so strongly upon it, yet as it is the greatest of all pleasures, so almost all the Utopians reckon it the foundation and basis of all the other joys of life, since this alone makes one's state of life to be easy and desirable; and when this is wanting, a man is really capable of no other pleasure. They look upon indolence and freedom from pain, if it does not rise from a perfect health, to be a state of stupidity rather than of pleasure. There has been a controversy in this matter very narrowly canvassed among them, whether a firm and entire health could be called a pleasure or not? Some have thought that there was no pleasure, but that which was excited by some sensible motion in the body. But this opinion has been long ago run down among them, so that now they do almost all agree in this, that health is the greatest of all

bodily pleasures; and that there is a pain in sickness, which is as opposite in its nature to pleasure as sickness itself is to health; so they hold that health carries a pleasure along with it: and if any should say, that sickness is not really a pain, but that it only carries a pain along with it, they look upon that as a fetch of subtlety that does not much alter the matter. So they think it is all one, whether it be said that health is in itself a pleasure, or that it begets a pleasure, as fire gives heat; so it be granted, that all those whose health is entire, have a true pleasure in it: and they reason thus—what is the pleasure of eating, but that a man's health which had been weakened, does with the assistance of food, drive away hunger, and so recruiting itself, recovers its former vigor? And being thus refreshed, it finds a pleasure in that conflict; and if the conflict is pleasure, the victory must yet breed a greater pleasure, except we will fancy that it becomes stupid as soon as it has obtained that which it pursued, and so does neither know nor rejoice in its own welfare. If it is said, that health can not be felt, they absolutely deny that; for what man is in health, that does not perceive it when he is awake? Is there any man that is so dull and stupid, as not to acknowledge that he feels a delight in health? And what is delight, but another name for pleasure?

"But of all pleasures, they esteem those to be the most valuable that lie in the mind; and the chief of these are those that arise out of true virtue, and the witness of a good conscience. They account health the chief pleasure that belongs to the body, for they think that the pleasure of eating and drinking, and all the other delights of the body are only so far desirable, as they give or maintain health. But they are not pleasant in themselves otherwise than as they resist those impressions that our natural infirmity is still making upon us: and as a wise man desires rather to avoid diseases than to take physic, and to be freed from pain rather than to find ease by remedies, so it were a more desirable state not to need this sort of pleasure, than to be obliged to indulge it. And if any man imagines that there is a real happiness in this pleasure, he must then confess that he would be the happiest of all men, if he were to lead his life in a perpetual hunger, thirst, and itching, and by consequence in perpetual eating, drinking, and scratching himself, which any one may easily see would be not only a base but a miserable state of life. These are indeed the lowest of pleasures, and the least pure; for we can never relish them, but when they are mixed with the contrary pains. The pain of hunger must give us the pleasure of eating, and here the pain out-balances the pleasure: and as the pain is more vehement, so it lasts much longer: for as it is upon us before the pleasure comes, so it does not cease, but with the pleasure that extinguishes it, and that goes off with it; so that they think none of those pleasures are to be valued, but as they are necessary. Yet they rejoice in them, and with due gratitude acknowledge the tenderness of the great Author of nature, who has planted in us appetites, by which those things that are necessary for our preservation are likewise made pleasant to us. For how miserable a thing would life be, if those daily diseases of hunger and thirst were to be carried off by such bitter drugs, as we must use for those diseases that return seldomer upon us? And thus these pleasant, as well as proper gifts of nature, do maintain the strength and the sprightliness of our bodies.

"They do also entertain themselves with the other delights that they let in at their eyes, their ears, and their nostrils, as the pleasant relishes and seasonings of life, which nature seems to have marked out peculiarly for man; since no other sort of animal contemplates the figure and beauty of the universe, nor is delighted with smells, but as they distinguish meats by them, nor do they apprehend the concords or discords of sounds; yet in all pleasures whatsoever, they observe this temper, that a lesser joy may not hinder a greater, and that pleasure may never breed pain, which they think does always follow dishonest pleasures. But they think it a madness for a man to wear out the beauty of his face, or the force of his natural strength, and to corrupt the sprightliness of his body by sloth and laziness, or to waste his body by fasting, and so to weaken the strength of his constitution, and reject the other delights of life; unless by renouncing his own satisfaction, he can either serve the public, or promote the happiness of others, from which he expects a greater recompense from God. So that they look on such a course of life as a mark of a mind, that is both cruel to itself, and ungrateful to the Author of nature, as if we would not be beholden to him for his favors, and therefore would reject all his blessings, and should afflict himself for the empty shadow of virtue; or for no better end than to render himself capable to bear those misfortunes which possibly will never happen."

(To be continued).

PERENNIAL.

"The nobler instincts of humanity are the same in every age and in every breast. The exalted hopes that have dignified former generations of men will be renewed as long as the human heart shall throb. The visions of Plato are but revived in the dreams of Sir Thomas More. A spiritual unity binds together all members of the human family; and every heart contains an incorruptible seed, capable of spring-

ing up and producing all that man can know of God and duty and the soul."—*Bancroft*.

True philosophy: and it explains why the idea of brotherhood, lying at the foundation of all Socialism, is so persistent. It is one of "the nobler instincts of humanity," and must therefore "assert itself in every age and every breast." It is perennial. Let Plato's Republic and More's Utopia and even the record of the Pentecostal Community pass into oblivion; let every present Socialistic experiment utterly fail—the principle would still live and work in the "unity that binds together all members of the human family."

THE PROGRESSIVE COMMUNITY.

Carpentersville, Kane Co., Ill., Feb. 17, 1877.

EDITOR AMERICAN SOCIALIST:—Your note making inquiries concerning the Progressive Community is at hand, and for the sake of those who are trying to come up higher in social life I will answer to the best of my ability. Yet I feel that you have called me to a very delicate task, since the actors are all still upon the stage, still desirous of a Community home, and, at the same time, it is evident that we can not all see alike, else we would all have remained together.

The Community is not entirely broken up, or was not when I last heard from there. Two men and three children still remain upon the place and hope to make it a success. For the benefit of those who have read the *Progressive Communist* and are familiar with the leading characters in that Association I will say: Mr. and Mrs. Frey were about entering the Russian Community near by. Myrtle Sawin and Heron Foster, with Myrtle's two children, went farther West to found a new Community home. Mr. and Mrs. Robbins and their boy Horace are here, with myself, leaving Dr. Briggs and Albert Green upon the Progressive Community farm. So you can see that the Society is not entirely scattered; but the good seed sown there may yet grow and produce a harvest.

The separation did not all take place at once, but the Community seemed to dwindle away for want of vitality to hold it together. There was a lack of unity among the members from the first, and this increased, rather than diminished, as theories came to be put in practice. I think no one will dispute me when I say that the chief cause of disagreement was in the social question. In giving a reason why each one left the Community I suppose the various members would differ, and I can only answer for myself. I left because after nearly five years of earnest effort in Community building I became thoroughly convinced that it is utterly impossible to form any permanent Association upon the plan and principles of the Progressive Community. Experience taught me that a unitary home and monogamic marriage or affinity hunting are entirely incompatible. There is no use in trying to establish a common home and equal rights so long as the people hold to property in persons. I have no wish to find fault with the material of which the Progressive Community was composed. I feel sure their intentions were good, and that few people would have done better under the conditions; but I would say, "Pray, do not form such conditions again!" Let people go on and form coöperative Associations and Communities for business operations, but let there be a separate home for every family. Remember the old adage slightly altered, "No house is large enough for two families." But if people will have the conveniences, the economies and the comforts of a unitary home let them resolve to give up all special claims upon the affections or favors of any particular person. Let them cease to sigh for

"Some one to love, some one to caress,"
or to dream of

"Two souls with but a single thought,
Two hearts that beat as one!"

Such things, commenced or continued in a unitary home, will be sure in some way to bring jealousy, discord and bitterness, to mar the happiness, not only of the persons chiefly interested, but of all the household. I have never yet known it to fail in a *single instance*. Then where there are a large number together, and there is a flare-up with first one and then another, it is no wonder that people become tired and sigh,

"Oh for a lodge in some vast wilderness,"
rather than such an abiding-place. But then there are few people prepared to carry the principle involved in the precept "As ye would that others should do unto you, do ye even so unto them," into the province of sex. The ground is considered too "sacred" to be invaded by such a thing as universal love. The "dog in the manger" idea of exclusiveness has been too thoroughly drilled into the people to have them jump out of it at a

single bound. But until they get out of it they can not have a unitary home.

But besides the social question there were other mistakes made by the Progressive Community. The founders were sadly deficient in a sound, practical business capacity. Money that should have been used to make the Community self-sustaining was lived out, or sometimes spent for frivolous notions. Then many who came were unused to manual labor and added nothing to the material prosperity of the Association. So the Community was poor and kept poor, and their poverty bore them down.

Then there was some jealousy of leadership and influence, and a tendency to criticise—not so much to improve the party as to show his failings and lower him in the estimation of others—and consequently a revolt against just criticism for fear that it would have such an effect, or was given for that purpose.

Besides there was too much of the spirit of controversy and not enough of self-examination and self-improvement. Each seemed anxious to convince the others of wrong, but not to see his own failings. I am convinced that a higher spirit is a necessity in Community life. Perhaps my liberal friends would object to my using the word religion in this place; but if it is not religion that is needed it is something akin to it; something composed of the same elements of character, the same longing for a higher spiritual life, the same meekness and self-denial and self-improvement. We must not expect others to give up all and we nothing, but must meet them half way, or we must not expect to come together in harmony. Controversy will not bring them.

And there was another mistake that would, I think, work badly in any organization, and that was allowing new comers to vote and hold office. There never were but four full members in the Community at one time; and these were outnumbered by probationers, who, at one time, held all the offices and left the old members out. Then as all the officers left the Community before the expiration of their terms of office, you may imagine in what light it placed us before our correspondents and the outside world, who knew nothing of the circumstances of the case. Besides, persons without any experience could not comprehend the affairs of the Community; and those not willing to obey for at least one year, could not be fit to rule.

So you can see that it was not one cause alone, but several combined that have left the Progressive Community in its present dilapidated condition. Yet, allowing me to judge, I would say that the social question was the great difficulty, without which the others might have been overcome.

Yours for Humanity,

J. G. TRUMAN.

DEFENSE OF MR. BRISBANE.

New-York, March 5, 1877.

EDITOR AMERICAN SOCIALIST:—As an occasional reader of your paper I have been interested in the discussion called out by Mr. Brisbane's articles on Social Science. I should think however, from strictures which have appeared in the last two issues, that the views of this writer were somewhat misapprehended. Assuming my interpretation of Mr. Brisbane to be correct, I should say it would have been well had a "Positivist" been a little more careful in his study of the position he attacks than his late criticism evinces.

I notice also in your issue of Feb. 22d, an extract from Youmans's New Chemistry offered (it must be assumed, from its connection) in refutation of Mr. Brisbane's position regarding the method of elaborating Social Science. Now it may be that I am myself incompetent to judge of the soundness of Mr. Brisbane's theories; but, as far as I have followed him, I must say that his position is only strengthened by both Mr. Youmans and Mr. "Positivist." Mr. Youmans describes the manner of Newton's great discovery, much as Mr. Brisbane does; and he illustrates the immense power of the Law of Gravitation in realms beyond the pale of observation and experiment by Leverrier's great discovery,—an illustration used also by Mr. Brisbane in support of his position. The Inductive method, of course, precedes the Deductive. No one can dispute this fact. Induction takes place in the sphere of the known, the tangible and the observable, where the law is discovered; but Deduction is the *application* of the law; and, except for the possibility—the power of thus rising from the known to the unknown, from the finite to the infinite, man would be forever restricted to the scope of his finite senses and reason. Mr. Brisbane does not reject Induction: on the contrary, I should judge him to be most decidedly in its favor from the

appeals he so repeatedly makes to men of science to study Laws. Of course laws can not be studied if they "are beyond the reach of observation and experiment." It is in the sphere of the visible and tangible—therefore experimental—that the laws in question are to be discovered. And it is from laws thus arrived at, if I understand Mr. Brisbane rightly, that he would deduce the true organization of society.

It seems strange that in this age of scientific appreciation and research, when men are proud to boast of their scientific strongholds, that any one should have the courage to attack a position so strongly sustained.

Are we not yet ready to admit that society is within the pale of science, that there are principles underlying social organization as exact and invariable as those underlying geology and chemistry? This, it seems to me, is all Mr. Brisbane claims. He is evidently striving to convince the world of the possibility of a scientific social structure, and to induce men to leave off their speculative guess-work regarding social phenomena, accepting only such solutions of these problems as are based on laws.

A STUDENT.

AMERICAN SOCIALIST.

THURSDAY, MARCH 8, 1877.

MR. BRISBANE'S articles on "Social Science" seem likely to bring on a regular trial of Fourier's theories, in which they will either be vindicated or their lack of foundation will be so completely demonstrated that the world will never care to study them further. He has friends and sympathizers who are used to handling the pen, and there are plenty of other strong writers who will not be slow to take part in the discussion of Fourier's merits from an opposite point of view. There are signs that these opposing forces may raise quite a tempest. In that case we expect the AMERICAN SOCIALIST will scud before the gale on a pretty even keel. At any rate we shall try to not get swamped or water-logged or thrown off our course toward the port of practical Communism by any of the windy philosophies.

THE Progressive Community, of the failure of which a correspondent gives us this week such a candid and discriminating account, was brought to public notice by MR. CHARLES NORDHOFF in his "Communitistic Societies of the United States." MR. NORDHOFF styles it the "Cedar Vale Community," as it was located at Cedar Vale, Howard County, Kansas. This Community was established in January, 1871. It has never been large in point of numbers. Its founders aimed to organize a "true home based on Liberty, Equality and Fraternity," but they indulged at the outset in the Constitution-making which has so often proved fatal to peace and harmony; and MR. TRUMAN'S letter explains the result.

Another organization to which MR. NORDHOFF gave a page, "The Social Freedom Community" of Virginia, has, it seems, also disappeared. Referring to that attempt, a lady correspondent writes in a late letter to us that she left that Community for special reasons, one of which was that the leader did not understand farming, and was otherwise inefficient. "They were going down hill so fast I thought best to leave before starvation came upon us." The writer further adds: "I enjoyed Community life in Virginia very much. Our work in the house was conducted in perfect harmony, every woman being willing to do her part and more if necessary. The Lyceum and meetings for conversation were deeply interesting and profitable." As this Community was not organized until early in 1874, it can have had only a brief existence. We refer to it for the sake of making our record of Socialistic matters as full and complete as possible.

GO AHEAD!

CONVERTS to Communism are many of them apt to be, like other converts, very enthusiastic, and very zealous to immediately reconstruct the rest of the world. They no sooner receive the doctrine than they set out to teach it, and plan all sorts of new and improved Communities with themselves as leaders. They allow little or no time for their new ideas to season. We are receiving frequent communications which illustrate this. For example a man writes from California that a friend in San José has sent him several numbers of the AMERICAN SOCIALIST which he has read; that he is tired of the old, competitive, single-handed way of life; and he immediately goes on to say, "We must have a Community here; it is the only true way of living." Then he

shows what a splendid situation he has, with a good farm, plenty of money for present needs, a big ditch for irrigation, etc., his main lack being congenial associates. He wants to know if any of our readers would like to live in that beautiful climate with him. The true way to find out this is for him to send us a neat and concise "Socialistic Notice" for publication on our eighth page, with his address in full. Half a dozen other residents of the Pacific slope have written urging upon us the importance of soon locating a Community in that region of delightful temperature and unlimited fruits. Their enthusiasm over their climate is immense.

Other correspondents plan various lucrative schemes for us. A St. Louis gentleman not long ago proposed to us to establish a station on the Mississippi River, for farming and trading; another on the Florida coast in the Gulf of Mexico for raising oranges and other fruits, and to run a steamboat between the two points for the exchange of supplies and for doing a general and exceedingly profitable freight and passenger business. Considerable tracts of land have been offered us gratis if we would only settle Communities on them; but these were either in neighborhoods where the present settlers are rather particular about the political sentiments of their neighbors, or were too remote from civilization for our use. However, the would-be donors undoubtedly meant to be liberal.

It is the most natural thing in the world that persons who even catch glimpses of the advantages of Communism should make haste to secure them, and we appreciate the hearty good-will with which we are invited to coöperate; but we think we can do the most good to the greatest number by concentrating our attention on the publication of the SOCIALIST and thereby teaching all young Socialistic mariners how to avoid the rocks. A great deal of useful experimenting is going to be done, but we can not be expected to take charge of it all. Go ahead, and we will report your successes and failures if you will keep us informed.

QUERIES FOR THE TIMES.

MACAULAY says in one of his essays, that none of the methods by which rulers are appointed, either by election, or the accident of birth, afford any security for their being wiser or better than their subjects. Our American method is, to try a man for four years, and then throw him aside and try another, and so on, *ad infinitum*. Probably when a President arrives at the end of his term he has just acquired the experience which renders him capable of governing wisely; and then we turn him out, and spend ten or twelve millions of dollars in putting a new and inexperienced person in his place. If this is correct practice, why not apply the same system to the judges of the U. S. Supreme Court? These men fill an office equal in real consequence to that of President; yet they are elected for life, and can only be removed on account of bad conduct.

Is there any means of ascertaining who is the man best qualified to act as President; and once found and elected, is there any good reason why he should be displaced at the end of four years, to make way for an inferior man? Is there any sound argument in favor of short terms and frequent elections, other than the one, that the best men are not selected for the office? The country had quite a scare a year ago over the possibility of a third term President; and both candidates in the late election, were obliged to declare themselves opposed to a second term, even, in order to satisfy the popular feeling. But is not the public sentiment which is opposed to a long term based on a distrust of the rulers themselves, and on the conviction that the immense patronage wielded by a President is sure to be more or less wrongfully used, and must therefore be circumscribed by shortening his career?

There is unquestionably a ground for this distrust, so long as inferior men are elected to this post. But there is another consideration, which does not seem to have occurred to our politicians and President-makers. If there is good reason for distrusting the governors, is there not also reason for distrusting the governed? With such a large intermixture of illiterate foreign and negro population, can the American people as a whole be considered entirely trustworthy? Must we not make large allowance for human depravity in the lower strata of society, as well as the higher; and if so, where is this depravity most likely to exist? Shall we look for it first among those who are sufficiently intelligent and cultivated to be eligible to the highest governmental functions, or among the rude and uneducated masses who to-day hold the balance of power in the nation? The dispute about the late election hinged chiefly on the conduct of a few ignorant freedmen among the bayous

of Louisiana. Is the future of this country to be permanently influenced and determined by this class of citizens? Is the structure of government to be at the mercy of this huge, blind, unintelligent Samson, exercising an enormous force, and subject to the alternate manipulation of unscrupulous politicians of opposing parties? Is this a lesser evil than the liability to abuse of power by a prolongation of the governmental term? These are questions which are pertinent to the present situation, and which might profitably be debated by the nation.

C. S. J.

SOCIALISM AND POSITIVISM.

EDITOR AMERICAN SOCIALIST, SIR:—Your remarks concerning Positivists in introducing my letter last week are somewhat misleading. The school founded by Auguste Comte can hardly be called Socialistic. True, the Positivist sets out to solve the same problems as the Socialist. Their purpose is identical; their methods widely different. We live in a world where there is a great deal of human misery. Wealth is unequally divided. Some are extravagantly luxurious and wasteful, while others starve in the midst of plenty. Both Socialist and Positivist wish to serve humanity, to subdue animalism, subordinate selfishness to altruism, improve the intellectual and moral status of mankind, and to create such an environment as will make man's lot on earth tolerable if not happy. But the Positivist's solution of this problem differs widely from that of the Socialist. The latter desires to reorganize society. He would dispense with the machinery by which the modern world is carried on, and create entirely new conditions for the race. But the Positivist says that society is a growth, that it is in a process of development, and that our business is to find out the laws of its evolution, and to endeavor to take advantage of them for our own benefit and that of the Community in which we live. The Positivist does not aim to reorganize society, as he fears the task is an impossible one. He says that the laborer, the manufacturer, the merchant, the capitalist and the banker are the result of a natural process of differentiation and evolution going on in society,—that you can not get rid of them—for this I conceive is the real purpose of the Communist. The Socialist says, "let us dispense with our present machinery and start afresh;" but the Positivist answers "No! let us have a religion based on science, and endeavor to moralize wealth; or rather let us bring an enlightened public opinion to bear upon the possessors of wealth, and trust to them to so use their power and property as to bring about the very result desired by the Socialist." Adam Smith in his "Wealth of Nations" has pointed out how the selfish instinct acting in society helps to advance its progress. So that the Vanderbilts, Stewarts and Astors can not help, in the course of their career, doing vastly more good than harm in carrying on great works and organizing labor productively. The Positivist therefore depends upon the Religion of Humanity, which inculcates human duty and which utilizes the whole spiritual power of the race, to keep the natural leaders of the people, that is to say the bankers, manufacturers and capitalists, strictly to their work, which is not only to wield the material forces of mankind, but to see that the great working class is cared for, and that as large a share of human happiness is allotted them as is possible under a wise organization of the industrial forces of the race. The Positivist says it is the General who must lead the army, the Captain who must control the ship; while on the contrary in a great deal of Socialistic and coöperative teaching it is taken for granted that the rank-and-file can command themselves, and the crew the ship.

Personally, I take a great deal of interest in all Socialistic and coöperative movements. These certainly help to throw a great deal of light upon sociological questions. The experiments in stiriculture, for instance, which especially concern the Oneida Community, seem to me of immense moment to the race. No person of even average sense can deny that there ought to be vastly more care taken in the repeopling of the earth; that children should not be begotten under the impulse of passion or by mere chance; that the same forethought and care which are indispensable in all the ordinary business of our life should be employed, in this most important of all human concerns. Nor does it seem to me impossible that the earthly Paradise of which the Socialist dreams may not be realized some generations hence. Man's whole life on earth is artificial. We live in houses, eat cooked food, wear clothing and do a thousand things which are not provided for us by what is called Nature; and it may be that even the dreams of Fourier may come true in the "far by and by." But

the problem for people now living is to see what can be done to improve human conditions during the present and the succeeding generation. The solution of the present problems, we think, is more likely to be brought about by the polity inaugurated by Auguste Comte and based upon his positive philosophy. POSITIVIST.
New-York, March, 1877.

VARIOUS COMMENTS.

BY A NON-HOPEFUL UNITARIAN CLERGYMAN.

EDITOR AMERICAN SOCIALIST:—I am reading your paper, as I have read most of what has been written in English on Socialisms, with interest, but not very hopefully. It seems to me that most of the writers sadly lack directness, clearness and compactness of utterance. Mr. Brisbane writes as he always did, as if we had nothing else to do but to read his articles,—with endless repetition of eulogy of Fourier and his discoveries. One feels like quoting Hamlet's "Leave thy damnable faces, and begin."

But he has gone far enough to show that he is grappling with a subject for which he has no adequate equipment or preparation in the way of philosophical culture. He frequently uses language without exactness. Most writers on such subjects are misled by figures of speech, and by the habit of personifying Laws, Religion, Science, Society, etc. His statements about laws which lie beyond the reach of observation, experiment and reasoning will not bear analysis. If people are to go on building upon what can not be verified, they will be duped and fooled to the end of the chapter.

I wish that you had more to say, so that you would not have room for so much miscellaneous matter, general news, stories about G. F. Train, unverifiable guesses about disembodied spirits and their doings, etc. Life is pretty full of people who are worth considering in connection with such a subject as the improvement of human life and society.

I am glad to have Communistic experiments tried. We may learn by their failures, and by every partial success. I think that most advocates of Communism or Socialism have a false philosophy of happiness, and are too selfish to be the organs or material of a divine society on earth. They trust too much to the "environment," to things and externals, and not enough to the spiritual nature of man. There is too much monasticism in the plan of leaving the outside world, and "living to ourselves" in a Community. Why can we not behave ourselves rightly, and live lives of justice and fraternity *where we are*, without waiting for a general change of conditions or organization, and without founding a Community?

It is only brotherly frankness to say that I am a Unitarian clergyman, and that I believe Christianity rightly interpreted and truly lived, is by far the best means the world has yet seen for the ends for which all good men labor. I think that "no compact organization has ever bound, or will ever bind, a fabric of human elements, like the power of Christian reverence and Christian love." For more than twenty years, I have lived a life of fraternity with my fellow-men. My wife and I have worked for others and not for ourselves, without thought of recognition or compensation, have denied ourselves and spent all we could save for others, have often labored and sacrificed for those who were neither worthy nor grateful. My friends say this is not right, that I ought to save something for old age and for my children. It may be so; I feel the force of these considerations sometimes, especially when I am crippled by want of means to procure the necessary tools for my work. But this work for others is my plan of life. I think it is what Christianity means, and have accepted it. And I think if others would adopt and follow it in their measure and several positions in life, it would solve the problem of social organization, and all the other problems. I have perfect good-will, of course, toward people who believe differently; I recognize the value of science, of experiment, of all means and instruments, but my hope for mankind is in the Christian life.

The human race is the true brotherhood; the place where we live is our field and theater; and we ought to begin where we stand to-day to apply the methods of coöperation and practical fraternity in a great many ways. But universal suffrage and cheap printing put us at the mercy of so many *uninstructed teachers* that we get forward slowly. I am

Fraternally yours, J. B. HARRISON.
Vineland, N. J., Feb. 24, 1877.

A VOTE.

WERE five thousand persons to decide, by vote, whether their bodies should be burned to ashes, or buried by a tree, what would be the verdict?

Mt. Lebanon, N. Y.

F. W. E.

A HOPEFUL OUTLOOK.

{ Industrial Home, Springfield,
Vermont, Feb. 26, 1877.

EDITOR AMERICAN SOCIALIST:—We have made a favorable change in the affairs of our Association lately, by getting up a new article of manufacture that is meeting with a large sale at a price that pays a profit. This enables us to make money which we have not been able to do heretofore. The article we make is a staple one and promises to give us a permanent business of sufficient magnitude to employ a much larger number of persons than we have with us now. We are not able to supply the present demand, and have hired several hands that do not take any interest in our scheme; but we intend to replace them with others who wish to become permanent members of our Home as soon as the right parties present themselves. Our late experience proves that only earnest friends of the cause, who are willing to work for its success, and who have that resolute determination and tenacity of purpose that overcomes obstacles and wins success in spite of adverse circumstances, are fitted to found and establish new enterprises. Fair-weather members will do very well after success is assured; but in the outset they are a source of weakness rather than strength.

Our prospects of establishing a successful and permanent Coöperative Home have never been nearly as good before as they are to-day. We have comfortable dwellings suitably furnished, good shops and machinery, with plenty of work that pays fair wages and a profit besides. We have about forty members organized, acquainted with each other, and experienced in the business, and most of them excellent material for the purpose. The inefficients have been swept away by the recent storm that we have passed through, which is likely to prove a blessing to us in disguise. What we now have cost us about forty-five thousand dollars. We owe about eight thousand that is to be paid in easy payments extending over a series of years. We are earning wages to the amount of more than a thousand dollars per month, and making a fair percentage of profit on our business, which is rapidly increasing at present, notwithstanding the dullness of trade.

If there are among your readers any friends of the cause of social reform, who wish for an opportunity to work in its behalf, and who have the ability to do efficient work, we can offer them such an opportunity as has never been offered before, *viz.*, work, wages, a home, and a hearty welcome to a place where they can help build up an institution that will prove to the world that all who are fitted for association may have comfortable homes and constant employment.

Yours respectfully, JOEL A. H. ELLIS.

THE HOME OF THE FUTURE.

From the Graphic.

In numerous publications writers on sanitary topics are urging the creation of better conditions for the accommodation of people who live in towns. Sanitary laws are enacted, commissions appointed, and power is given to corporations with a view of removing causes of disease in cities and reconstructing whole neighborhoods so as to reduce the death-rate to a minimum. Related to this subject are the various schemes for heating towns, for utilizing waste, and taking advantage of the economies of what has been known as the combined coöperative household.

Is it not about time that an attempt were made in some of our Western territories to realize Dr. Richardson's dream of the City of Hygeia, an account of which has been repeatedly given? It is quite within the power of any of the great railroad magnates to build a town free from the obnoxious conditions which make residence in some of our large cities perilous to health and life. In this city there is at present a marked tendency towards what is known as the apartment hotel. It is found that the flats which involve house-keeping are not so attractive as those which simply furnish apartments and supply meals and washing at reasonable rates. People are not willing to live in the combined household unless they can be relieved from the expense and waste of the kitchen and laundry. All new enterprises for furnishing our citizens with more convenient homes of the higher class should involve a restaurant and laundry to be used for the accommodation of all the occupants. By this means people can have their own private rooms and be as much isolated from their neighbors, if they so desire, as if they lived in different houses, and at the same time have the advantages of restaurant and laundry near at hand without the responsibility of purchasing provisions or hiring servants, or the expenses attending the exclusive use of them.

It is understood that several projects are under way for building city palaces of this kind. A whole block will be taken in the neighborhood of Central Park. On the first floor will be some stores, a restaurant, a large laundry, and other rooms for mutual conveniences. In the center there

will be a fine court, including play-grounds for children, flower-beds, music-hall, billiard-rooms, and places for social gatherings. The other floors will be rented in furnished or unfurnished apartments. It is estimated that an immense saving can be effected in the price of living in this way, with a great increase of comfort. This scheme would include all the advantages of a hotel and all the exclusiveness and economy which arise from a frugal home. Wholesale purchase, cooking and washing at a common center, and a tolerable certainty of permanent occupancy of premises would be likely to reduce the cost and waste to a minimum. It will be noticed that these schemes involve what was formerly known as coöperation, but without the coöperators. The former idea was to do these desirable things by the combined action of a number of housekeepers, but that effort never succeeded and probably never will. To succeed, a unitary hotel must be run as a business enterprise by one man, and he a person who does his work for the sake of profit and knows how to do it well. The reason why an ordinary hotel is not economical is because of the uncertainty of the business. The landlord is compelled to keep up his full staff of assistants and the entire equipment of a costly establishment, while he is not sure of the house being full or half full all the time. His guests are transient. He has to insure himself against bad seasons or a diversion of travel by charging high rates. His outgo is certain and his income uncertain. But in the apartment hotel the guests remain for the season, and the landlord knows just what to depend upon. They have still another advantage over ordinary tenants, who must supply their own food and do their own washing; and this is, that there is a head to appeal to in case of difficulty or disagreement. The janitor of an ordinary apartment house has never authority to settle disputes, and the landlord is usually absent. Trifling as this may appear, it is one of the grave reasons of the dissatisfaction of thousands. All the tendencies, of the present time are towards a reform in tenements, and the probabilities are that New-York will, in twenty-five years, be housed on a new and vastly improved plan.

ADMINISTERING THE SACRAMENT.

DR. MICHAEL COFFIN was an earnest, devoted preacher of the doctrine of universal salvation, in its inception. At the close of a labored sermon, in a backwoods settlement of Jefferson Co., N. Y., he said, "Come, Brethren, let us partake of the Sacrament."

There was consternation among the Brethren. After consultation a committee announced the painful fact—"We have no wine, Elder."

Elder.—"Have you no whiskey?"

Com.—"O yes, plenty of whiskey."

Elder.—"That will do just as well."

Bottle or jug and tumblers were soon forthcoming. The elder poured out a good horn, held up the glass, and discoursed thusly:

"This, Brethren, is a figure of *Man*. Here the full, plump kernel and the shrunk kernel are all *one Spirit*. So it will be with us, when we have been put through the purifying process—when the selfishness is all out of us—we'll be all one, Brothers."

He empties the glass, hands it to the bottle-holder and says,

"Brethren, drink ye all of it."

Crude, or rude, as such Sacramental ministering might now appear, is there not a truth in it? And who can say that SOCIALISM is not the initiative process for cleaning up *Man*, and taking the selfishness out of him?

OLIVER PRENTISS.

Mt. Lebanon, N. Y.

A writer on political economy has said: "A full, impartial and equitable settlement of all differences betwixt capitalists and laborers can only come when the muscle and money are both furnished by the same parties, and the toilers are also the proprietors." This may, perhaps, be true, but it is the duty of both capitalist and laborer to strive constantly to realize, as far as possible, an identity of feeling and interest. Neither party can gain any thing by contentions. There is, we are told, a large furniture house in Cincinnati which distributes annually among its employes who have been steadily at their work during the year, five per cent. of the net profits of the business, on the basis of the wages received by the men in their respective positions. This is prize money. This is making the workman a sharer in the business without any portion of the risk of an investment. Every man watches carefully against fire, loss and waste, and does his best at his bench, for he is personally interested in the question of a dividend at the end of the year. Strikes are unknown in that establishment, and premiums are paid for the lowest places. This is possibly the solution of the vexed question. Muscle and skill in execution are regarded as capital as well as money and skill in the general management. The gospel precept, "Look not every man on his own things, but every man also on the things of others," would end all exactions on the part of capitalists, and all strikes and violent interference with other laborers on the part of workmen.—*Syracuse Standard*.

A CHRISTMAS LECTURE;

BY J. H. NOYES.

Subject: *The Ballad of John Gilpin.*First delivered in Oneida Community Hall,*
V.

The horse and the woman constitute what we may call the concealed *dynamics* of the Gilpin machinery. The horse is the central force; the woman is the presiding fate. But the *conspicuous actor and sufferer*, on whom all eyes are fixed, is

MR. GILPIN.

On him we now turn the microscope; and we will begin with a survey of his honors and virtues as they come to view in the ballad, verse by verse:

1. He was a reputable citizen, possibly holding places of trust in the civic affairs of London.

2. He was a military man, having command of one of the city train-bands.

3. He was a retail dry goods merchant, well known in the Cheapside world.

4. He was a man of family, having a wife and three children.

5. He was a model husband in the following particulars:

(a). He was constant and exclusive, admiring only one;

(b). He was promptly concessive, answering his spouse's proposal with an unhesitating "It shall be done;"

(c). He was a good-natured man, taking no offense at her turning him out of the carriage and other provoking hints of his tediousness;

(d). He was quick to appreciate her virtues, especially her thoughtful frugality;

(e). He was very affectionate in oral expressions of both kinds.

6. He was a faithful and frugal man, preferring business to pleasure, as was shown in his dismounting and waiting long on the three customers.

7. He was a man of self-possession and ready invention in an emergency; for when Betty rushed down stairs screaming in his ears,

"The wine is left behind!"

he was not disconcerted or thrown into a passion, though he had already suffered the pangs of long delay; but, easing himself with the mildest of oaths, he instantly invented an ingenious method of carrying the wine.

8. He was circumspect in covering the bottles from public view with the long red cloak.

9. He was gentle and polite even to his horse, for he only cried, "Fair and softly!" when the trot galled him in his seat.

10. He submitted to the inevitable without complaint and as gracefully as the circumstances permitted, when he gave up trying to control his horse and betook himself to the only possible means of saving life and limb, *viz.*, stooping and grasping the mane with all his might.

11. He was a witty man and "loved a timely joke," as he showed sublimely, when, in the midst of pain and peril, as he swept by the balcony at Edmonton, he replied to his wife's complaint of being tired, with the simple utterance, "So am I!"

12. In the brief interval of relief at the Calender's door he emerged from his tribulations cheerful as ever, meeting his friend with another timely joke.

13. When urged by the Calender to stop and dine, he showed himself still gallant and circumspect, refusing to compromise his reputation by dining away from his wife on their wedding day.

14. His determination to conquer his horse when he turned to go back, was a splendid example of persistent courage, worthy of better luck than he got.

15. To sum up: his cheerfulness, patience, self-possession and ready invention did actually conquer peril and fate on that terrible field; for after "running a

rig" that threatened him with destruction all day long, and caused infinite uproar and merriment then and ever since, he got home safe and sound, and well, deserved the poet's concluding toast,

"Now let us sing, Long live the king,
AND GILPIN, LONG LIVE HE!"

But we must not leave our hero too perfect. There certainly was something in him which called for the misadventures and mortifications that befel him. On closer inspection we detect in his character traces of several vices, or rather several *virtues* carried to excess:

1. His cheerful self-complacency evidently swelled sometimes into *vanity*, as when he said

"I am a linen-draper bold,
As ALL THE WORLD doth know."

Indeed he seems to have had a habitual conceit that the eyes of ALL THE WORLD were upon him; for he says in another place:

"It is my wedding-day,
And ALL THE WORLD would stare
If wife should dine at Edmonton
And I should dine at Ware."

This outlook for the eye of ALL THE WORLD was perhaps just the foible that needed to be made a laughing-stock to all the world.

2. His courage and alacrity in practical affairs evidently became overweening self-confidence on several occasions, and carried him into imprudences; as when he strapped the stone-bottles on his waist without thinking out the probable consequences; when he undertook to ride his fractious horse back from Ware notwithstanding his previous disastrous experience; and indeed when he undertook to ride on horseback at all.

3. I have an impression that he had a fault which I find it difficult to prove, and will therefore only suggest it interrogatively. Was he not *uxorious*? Or in the language of the dictionary, Was he not "submissively fond of his wife?" Was he not "infected with connubial dotage?"

4. His frugality was probably excessive. This may be suspected from the fact that he was so overjoyed at the prudence which his wife displayed in the matter of the wine. And there is some ground for the further suspicion that the family infelicity which Mrs. Gilpin hinted at when she spoke of their married life as being "tedious," was caused by a difference between them in regard to *economy*. They had been so devoted to their shop that they had allowed themselves no holiday for twenty years, and she was the one who first proposed, or rather *determined*, with some signs of complaint, to break out of this penurious routine. And then her economical proposal about the wine seems to have struck Mr. Gilpin as a sudden and unexpected conversion:

"———O'erjoyed was he to find

That though on pleasure she was bent
She had a frugal mind,"

as though he had never found it out before! So that we can hardly doubt that there had been chafing between them in the matrimonial yoke on account of this difference—as there often is; and it seems even possible that her display of frugality on this occasion had in it a touch of policy, as she may have foreseen that he would have let the party go without wine to keep down expenses, if she had not proposed to carry their own. Her happy thought of carrying the wine followed right after his happy thought of saving expense by *borrowing* a horse for the occasion, and seems to have been suggested by it. If these surmises point toward the truth, it is easy to see that Gilpin was indebted to his own overstrained frugality for some of the contrivances which cost him so dear, and even for the tediousness which infected his home and probably made his wife his evil genius.

Perhaps we here get a glimpse of the moral of the story; as thus:

"Behold the troubles of a man who stuck to his shop till he didn't know how to ride a horse, and kept his wife at home till she became a medium of devil's providences to him."

Or, going deeper for a moral, we may regard Gilpin's disastrous ride as a symbol of the way man has always got into trouble since the days of Paradise, namely, by *yielding himself to the runaway power of the beast through the wiles of the woman*. This would suit the Shakers.

I incline, however, to the opinion that the story has no moral design except to encourage laughter.

THE CALENDER

is the only person that remains to be noticed; and very little can be said of him. His occupation—that of *calendering* or hot-pressing linen goods—naturally brought him into close relations with our linen-draper. He had a shop in London and a house at Ware, and traveled often between them, which predisposed his horse to vibrate between those places. He showed himself a generous friend to Gilpin, not only in lending him the horse, but even more in treating him so considerably when he met him at the gate, bare-headed and chop-fallen. As soon as he perceived how matters stood, instead of showing any anxiety about the reeking condition of his horse, and instead of troubling Gilpin with any close inquiries into the mortifying details of his adventure, he

"Returned him not a single word," but forthwith equipped him with another hat and wig, and, with a cheerful joke, invited him in to dinner.

The salient and amusing feature of the Calender's character seems to have been *curiosity*. There was an irresistible eagerness in his demand for Gilpin's tidings. In one breath he put that demand into seven distinct utterances, thus:

1. What news?
2. What news?
3. Your tidings tell;
4. Tell me you must,
5. And shall;
6. Say why bareheaded you are come?
7. Or why you come at all?

This volley of questions all goes into one verse, and we may defy literature to produce a verse equal to it in expression of curiosity. It reveals the Calender as a *quid nunc* of the purest breed.

And this reminds us that one of the special characteristics of the ballad is that it abounds in exhibitions of

EXCESSIVE EMOTION.

Let us see how many clear examples of this we can pick out of the general effervescence:

1. Gilpin's worship of his wife:
"———I do admire
Of womankind but one,
And you are she, MY DEAREST DEAR!"
2. His ecstasy at the discovery of her frugality:
"John Gilpin kissed his loving wife,
O'erjoyed was he to find," etc.
3. The hilarity of the precious six:
"Were NEVER folks so glad."
4. The excitement of Betty when she came down stairs SCREAMING
"The wine is left behind!"
5. The general ebullition when Gilpin's bottles came to view:
"The dogs did barks, the children SCREAM'D,
Up flew the windows all,
And every soul cried out, Well done!
AS LOUD AS HE COULD BAWL."
6. The wail for the lost wine:
"Down ran the wine into the road,
MOST PITEOUS to be seen."
7. The oburgation from the balcony:
"STOP! STOP! John Gilpin, here's the
They all ALOUD did cry." [house!]
8. Gilpin's distress:
"Away went Gilpin, out of breath
And SORE against his will."

9. The fright of the horse when the ass brayed:

"Whereat his horse *did* SNORT as he
Had heard a lion roar,
And galloped off WITH ALL HIS MIGHT."

10. The zeal of the six gentlemen:
"They raised the hue and cry,
STOP THIEF! STOP THIEF! A HIGHWAYMAN!
NOT ONE OF THEM WAS MUTE."

These are only a few of the biggest bubbles on the top of the pot. The whole ballad is boiling with unspeakable emotion. A new excitement turns up at nearly every verse.

(To be continued).

From the *Daily Graphic*.

LONG AND SHORT WORDS.

Cowper's ballad of "John Gilpin" has been analyzed by the editor of the *American Socialist*, and in its 1,488 words 1,237 are found to be of one syllable, 226 of two, and twenty-five of three syllables. Going further the essayist discovers that the Gilpin ballad contains eighty-three per cent. of one-syllabled words. Shakespeare's per centage is eighty-one; Bunyan's "Pilgrim's Progress," eighty; Sermon on the Mount, seventy-nine; "Robinson Crusoe," seventy-seven; Dickens uses seventy-five per cent.; Webster, seventy-three; Addison, sixty-nine; Dr. Johnson, sixty-eight; New-York *Tribune* (editorial), sixty-six; *Graphic*, sixty-six; *Herald*, sixty-four. The writer commends Cowper's simplicity of language, and recommends it to all aspirants for literary fame, yet we do not perceive that he always follows his own counsel, for the criticism of the ballad abounds in sentences like these: "Each of these strains is subdivided into two contrasting members—an introduction that is hilarious and a sequel that is lugubrious." Again: "His long tribulation, with its attendant absurdities and comicalities, reaches its climax, and then follows a cheerful cadence or grand finale." Mr. Noyes, to be consistent, should in this last sentence have said: "His long woe, with the follies and funny acts that come with it, reaches the point most funny, and then comes to a cheerful sort of rhyme or grand end." Now you may see that this wholesale use of short words is not such an easy matter. It will be difficult to prevent your expressions from sounding very much like a boy's earliest efforts at composition. Readers demand what they call elegance of diction, and it is difficult to form this out of pure Saxon material. Suppose you wish to speak of the "look of the houses in any city." The last seven words, which, for the sake of illustration, we have made as simple as possible, can be much abbreviated by the term "architectural display." Indeed, the idea conveyed by the above term would require a dozen purely Saxon words for its expression, and then might fail to convey your exact meaning. This rigid use of short words would require ideas to be conveyed metaphorically by parables and similes, which would involve a vast increase instead of decrease in words, and it would be very awkward that every person should be obliged to recite the same ten lines of parable or simile to tell, for instance, that John Jones was of a "sanguine temperament." Let us further adopt Mr. Noyes's advice. We will discard all the Latin derivatives and return to plain, honest Saxon. Behold how quickly the difficulties arise! The word "suicide" first confronts us. Away with him! He is a complex, vertebrate, double-jointed term. We must have words with only one bone in them. What shall be done with the "suicide?" Saxonize him. How? Call him "self-killer?" That's the shortest term for expressing the idea. We have traded seven letters for ten. We find a necessity for a greater number of words. We find also a tendency to condense many ideas in one word.—*N. Y. Graphic*.

COMMENTS BY J. H. N.

My responsibility is a little over-stated in this criticism. I brought to view the fact that the Gilpin ballad "beats all" for short Saxon words; but I did not take upon myself even to state the lesson which that fact teaches. The *New England Journal of Education*, whose words I recited, and whose authority in literature is far higher than mine, recommended to literary aspirants the general "use of short Saxon words," and enforced its recommendation by citations from PROFESSOR MARSH and RICHARD GRANT WHITE. I retreat behind these authorities.

The careful reader of my lecture will recollect that the special doctrine for which I am responsible is, that much of the beauty of the Gilpin ballad results from "the fitness of the style to the story;" from which it follows that lowly words are best for lowly subjects and lofty words for lofty subjects—a doctrine not inconsistent with the teaching

* Copyright secured.

of the *Graphic*. At the same time I acknowledge deference to the high authorities and exemplars which favor the general preference of Saxon words.

As to my own example, I confess deficiency in Saxon terseness. I was brought up on Latin and Greek, and find it difficult to come down to the simplicity of such models as Cowper. Probably it is not best to do so. I acknowledge the truth of many of the *Graphic's* suggestions. Still I find myself often changing long words for short ones with great advantage. My ambition is to improve in that direction. And, to tell the truth, the *Graphic's* Saxon version of my big-worded sentence, though not the best that could be made, strikes me, after all, as more lively than the original.

Anyhow, long live free discussion and criticism—at least as long as there are two sides to this question. My impression is that there is *some* truth in the *Graphic*, and *more* in Marsh and White.

By the way, how does the *Graphic* make out that the four Saxon words "look of the houses" (leaving out the words "in any city," which are certainly extraneous) can be much abbreviated by using the Latinized term "architectural display?" As I count, this is trading five syllables for seven, and fifteen letters for twenty.

J. H. N.

RECEIVED.

PRISON THOUGHTS ON VACCINATION. PARTS 1 & 2. By Henry Pitman. London: F. Pitman, 20 Paternoster Row.

L'ÉCONOMIE POLITIQUE JUGÉE PAR LA SCIENCE. Critique des Principes D'Économie Politique de John Stuart Mill. Par N. Tchernychevsky. Brussels: D. Brismée, Rue de L'Épargne, 5.

QUE FAIRE? Roman de N. G. Tchernychevsky. Berlin: Librairie Stühr Unter Den Linden, 61.

NATIONAL TEACHER'S MONTHLY—January, February and March. New-York: A. S. Barnes & Co.

THE MYSTERY OF THE FELLOWSHIP AND SUFFERINGS OF JESUS CHRIST, and

THE DESIGN OF MAN'S CREATION AND ITS ACCOMPLISHMENT. By W. W. Simkins. Pella, Iowa: Mastellar & Co.

SKETCHES, DIETETIC AND LITERARY. By R. Bailey Walker, F. S. S. London: W. Tweedie & Co., Limited, 337, Strand.

THE PRACTICAL LIFE OF THE DENTIST, and

CANDY: ITS EFFECTS ON THE TEETH AND SYSTEM. By John T. Codman, D. M. D., Boston. New-York: Johnston Brothers, 812 Broadway.

ASSOCIATED HOMES. By Col. Henry Clinton, London.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM. By Thomas Inman M. D., (London), New-York: J. W. Bouton, 706 Broadway.

The March number of the *Traveler's Official Guide* has come promptly to hand. It is the most complete and reliable Guide for the United States and Canada to be had. It is published by the National Railway Publication Co., Philadelphia.

"He that is least impatient after to-morrow enjoys it most when it comes."—*Epicurus*.

ADMIRALTY REPORT.

BY THE OLD SALT.

No. 10,177.

Admiralty Court, Chambers, } ss.
District of Branford, Conn. }

At Hotchkiss' Horse Shed, Lynch, J. presiding.

A CASE OF SALVAGE on three boat oars, and the wreck of a bathing-house. Title to the property in the W. C. of Wallingford. Salvage claimed jointly by one B. and B. citizens of Short Beach; profession, "beach-combers." Property in court and in sight, valued at \$7.50. Claimants both present. Owner's agent also present. The question before the court was Jurisdiction of salvors and the amount claimed for salvage, and, if any thing, whether the original owners should pay *cash* or in *kind*. On application of Parties in Interest, the court granted both the privilege of argument. Mr. B. in behalf of self and Mr. B., stated in his truly eloquent style the circumstances as to the gale of 29th Dec. and its result at the beach, where the property in question was seized by himself and partner; claiming that *all* "washed articles" on the beach at *any time* and in *any place* were legally subjects of seizure; and that the law established the *one rate* of fifty per cent. salvage without regard to labor performed in saving it; and that, once in possession and marked with the salvor's initials, no other party had a right to take it away. And he further claimed that salvage should be paid in *cash* or in *kind*, at the option of the salvor; and amid the applause of the gentlemen present, he subsided, and his partner B. said: "The gale was tremendous; never saw water so high in the Bay, and never expect to again; knew the law on wreckings, and the reason I did not leave the oars was because I did not know who was the owner." Allusion was made to the return of the ducks, and he said: "If the feed has not changed, the ducks will return;" and he took out his jack-knife for a whittle. [This remark about the ducks is mysterious; but it is a part of the report and must go in.—Ed.]

The agent for the owners then said he was happy to learn the law applied to wrecks, wrecking and salvage, as well as the rights of salvors; but in the case before us he preferred to throw *law* overboard and take up the subject upon principles of *equity*, or the Golden Rule. He was sure that the parties whom he represented were good kind neighbors, always more willing to *suffer* than *do a wrong*, and that if any thing was to be paid in this

case it must be so small an amount, as to make it ludicrous; and further, "that it was well to submit to the laws of either God or man," and he would be obliged to the gentleman for his authorities, in order that he might not infringe upon them in the future. He expected to take up "beach-combing" for a livelihood *when clams and fish gave out*, but until that time should come, he would stand guard over all his out-door traps with a good right-hand supporter. And here he broke out in full merriment of laughter, and said: "Gentlemen, I will give you \$1.50 if you will vacate your claim to the property, and at an early day refer me to the *LAW* under which you live and act. The reply was, *Yes*.—Consent was given to take the case out of court, the money was paid, and property surrendered. Amen.

Decree, \$1.50, without any charges for fees.

Yours Resp'y. C. F. H.

Feb. 15, 1877.

ITEMS OF NEWS.

HOME.

The "Life of Charles Sumner" is in press.

There is a decided falling off in the export of petroleum.

The number of immigrants arriving at Castle Garden is very small.

The children of Charles K. Landis have been awarded to the care of their mother.

Ole Bull has returned, and given a concert in New-York. The "power" is still on him.

The national debt was reduced \$2,070,429 in February: mostly in legal tender notes and fractional currency.

Gold fell to 1,04 $\frac{3}{4}$ March 1st. This is the lowest it has been since the spring of 1862.

The number of suicides in New-York city last year was 150, or nearly one for every two days.

The Direct Cable Company has also reduced its rates to 25 cents a word for messages to England.

Red Cloud has sent Prof. Marsh a red-stone pipe and a tobacco pouch for services in breaking up the Indian Ring.

California honey is palatable and cheap. It is the product of wild bees, and being made from native flowers, it has the real flavor of the Golden State.

The Fall River cotton manufacturers are reported in pretty good heart; they are making 5,850,000 yards of cloth a week and saving \$58,500 on the same.

Twelve dollars will admit you to the Wagner festival—there will be six performances, and seventy players in the orchestra. The rehearsals are under way.

The New York Central and Hudson River Railroad, has been decided by the Legislature to be a resident of New-York city. It never had any home before, and so dodged the tax-collector.

What will he do with himself? that is what the papers are asking about General Grant. Some say he will make a European tour; the latest rumor is that he will be settled in a great New-York bank.

Gen. McArthur, the Chicago post-master, is a defaulter to the amount of \$38,000. It is the old story: he borrowed the public money in his hands without the consent of Uncle Sam and could never after that get enough together to meet his wicked indebtedness.

The New-York city Board of Education is trying to reduce expenses. Its first trial did not suit and it tried again. This time the clerk of the Board and 254 of the principals and assistant principals asked that they might be included in the retrenchments. That makes one feel right, but good teachers ought to be well paid, though.

Baron Von Steinwehr, who lately died at the Tift House, Buffalo, was for a time neighbor to the Wallingford Community, Wallingford, Conn. He had an important position in the battle of Gettysburg. The Division under him was placed in the very bend of the line of battle, which was, in that case, in the form of a horse-shoe.

Webb Cook Hayes and Austin Birchard Hayes, sons of the President, are graduates of Cornell University.

The counting of the electoral vote was completed at ten minutes past four A. M., Friday, March 2. There were 185 votes for Hayes and Wheeler, and 184 for Tilden and Hendricks. The Hon. Rutherford Birchard Hayes, the President-elect, arrived in Washington the same morning, accompanied by his wife, and daughter, and two sons.

He took the oath of office at the White House on Saturday the 3d inst. in the presence of Chief Justice Waite, Gen. Grant and Mr. Fish. His inaugural address was delivered from the Capitol on Monday the 5th. It is said to be definitely known in Washington that Wm. M. Evarts will be his Secretary of State; John Sherman, Secretary of the Treasury; Carl Schurz, Secretary of the Interior; David M. Key, Postmaster-General. The other cabinet officers are not confidently reported.

A twenty-year acquaintance of President Hayes says of him: "More than any man I ever knew he is a man of self-poise. It has been his habit all his life to face responsibilities and uncertainties without the twitching of a muscle. That he is a man of fear is undoubted, because he is a Christian gentleman and fears to do wrong; that he is a man of nerve is also understood, for he never flinched from doing what he believed to be right. Able, cultured, of large experience in public affairs, having extraordinary nerve and yet strangely diffident of himself, Rutherford B. Hayes will not only do credit to himself but the nation in the Presidential chair."

"Ik. Marvel" said to the people of New Haven who attended his lecture on the "Æsthetics of Every-day Life," "Stairs play an important part in our domestic economy. They should give free and easy passage to whatever may lie above. It is amazing what inconvenience has for year after year been imposed by only four or five feet of needless curtailment of space, and the failure to throw off an inch or two from the rise of home stairs. It is a barbarism which

women, had they been architects, would have remedied long ago."

The Philadelphians have become very sick of a certain chime of bells in that city, and to please them a justice court has ordered the bells to keep still except on certain occasions. The broad-brims couldn't sleep when the bells were pealing, it made their nerves twitch so; and they couldn't sleep when the bells were still, they were in such mortal apprehension that the bells would ring.

Ding-dong! one-two; ding-dong

You melancholy bell!

Some poor soul is gone

This mellow, autumn day

To sing in glory bright—

You will not, *dare* not say

To shriek, and burn in hell.

The Joint Special Committee on Chinese Immigration has reported adversely to the Chinese. The Committee went to California, examined 130 witnesses taken from all classes of society, and made a printed report of 1,200 pages. It says, "The presence of the Chinese discourages white immigration to the Pacific States. The Mongolian race seems to have no desire for progress, and to have no conception of representative and free institutions. The Chinese women in California are bought and sold, and held in the most revolting condition of slavery. The Chinese have a quasi government among themselves independent of our laws, authorizing the punishment of offenders against Chinese customs, even to the taking of life." Well, what are we going to do about it? Uncle Sam's Community seems to be conducted on the plan of taking every body who applies.

The United States Supreme Court has sustained the decisions of the lower courts in what are called the Granger cases. This is a very important series of decisions, and makes the Railroads entirely subordinate to the States chartering them. "The first of these cases was that of Illinois, in which the right of the Legislature to fix the maximum of charges by the Chicago elevators was questioned. "In the Wisconsin case, the issue was made on the right to prescribe the maximum rates of fare for railroads." "In the Iowa case, the right to adopt a classified system of railroad charges is sustained." This thing has been a fight of corporation against corporation, for the Grangers stood behind the Legislatures and made the railroads submit. The single-handed farmer could do nothing with the transportation companies, but when he united with his fellow-farmer he became a master.

FOREIGN.

The Silver Commission could not agree.

The Senate will begin an extra session March 5th.

Gen. Diaz has been finally elected President of Mexico.

Dr. Slade, the Spiritualist is about to return to the United States.

The Rinderpest has stopped the exportation of fine cattle to America.

There are only 199,000 slaves in Cuba. In 1870 there were 363,000. Good! Keep on!

The Spanish Government has been advised that the Cuban Insurrection is practically ended.

The Czar once offered \$140,000 for Rembrandt's "Resurrection of Lazarus." It is now owned by the Duc d'Aumale.

The Bishop of Manchester lately addressed the actors of that city on Sunday. He spoke twice and in two different theaters.

There was a grand ball in Paris on the 27th ult. for the relief of the sick operatives at Lyons. The receipts were \$60,000.

The Spanish minister at Peking has broken off relations with the Chinese Government. The quarrel is on the Coolie question.

The trouble with the illicit distillers of north-eastern Georgia is not yet ended. They are desperate and the Government is resolute.

The Rev. Josiah Henson, the original of Mrs. Stowe's "Uncle Tom" was invited to wait upon the Queen at Buckingham Palace, Mar. 3d.

The Australians are discussing the tariff question. Mr. Henry Taylor, an English Free Trader, addressed the people at various places but met small favor.

An enormous refrigerator is building in London to hold the fresh meats which are now coming from America, and soon from Spain and every available point.

There is no lack of rumors respecting the relations of Russia and Turkey, but nothing decisive is done. The probabilities all point to the withdrawal of Russia from her warlike position.

The Sorbonne of France is open to women; so are the seventeen Universities of Italy. Norway, Sweden and Switzerland propose to make their highest educational institutions accessible to women.

Great preparations are making at Hurlingham, England, for a mediæval tournament in which four Saracens and four Christian knights will participate. The Prince of Wales will be present and have a part in the management.

The Vice-Governor-General of Soudan—the Khedive's new province in Central Africa, is Major Prout, a young American, who has always paddled his own canoe; first through the University of Michigan and then onward to his position in Soudan.

The Methodist Ministers had to withdraw their invitation to have Miss Oliver preach to them. It was too much for the human nature of a clergyman. Dr. Bulkeley made a sensation when he told the Ministers that he would not have the Virgin Mary preaching, if she were on earth.

Col. Gordon, the African Explorer says the Khedive has given him absolute authority over Soudan and the provinces of the Equator and the Red Sea coast. "It will be my fault," he adds, "if slavery does not cease to exist, and if these vast countries are not open to the world."

The *London Times* and *Standard* have lately had editorials commenting on the superiority of many American manufactures over those of England. Why, they ask, does Turkey go to the United States for guns and other munitions of war, unless it is because she can get better and cheaper arms?

SOCIALISTIC NOTICES.

The Co-operative Industrial Association of Virginia is a chartered company, designed to organize labor and social life upon the basis of order and justice. It aims to secure higher education, fuller protection, and better conditions of living. It is located on the high bluffs of the Potomac, twenty miles from Washington; has ample land, with clear title, extensive buildings, bearing orchards, and fisheries. No debts to be incurred. Only willing, cheerful hand-workers, or those who will help others work by furnishing means, are wanted. Subscriptions, and applications for resident membership desired. Address with particulars,

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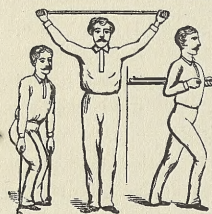
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SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF
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BY JOHN HUMPHREY NOYES.

This handsome volume gives a clear account of the Communitist experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zorites, the Shakers, the Oneida Community, etc., etc.

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